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# PROCEEDINGS

INTERNATIONAL SEMINAR ON RESEARCH IN SCIENCES  
(Natural and Social Science)

Ahmad Dahlan University Yogyakarta, Indonesia  
September 11<sup>th</sup> 2007



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# THE DIFFERENCE OF PROSOCIAL INTENTION BETWEEN SEKOLAH MENENGAH UMUM NEGERI (SMUN) STUDENTS AND MADRASAH ALIYAH NEGERI (MAN) STUDENTS IN YOGYAKARTA

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## ABSTRACT

*This research aims to investigate the differences of prosocial intention between Sekolah Menengah Umum Negeri (SMUN) students and Madrasah Aliyah Negeri (MAN) students. The total subjects of the research were 214 students of Sekolah Menengah Umum Negeri (SMUN 9) and Madrasah Aliyah Negeri (MAN I) Yogyakarta. The subject of the research are 103 students of SMUN 9 Yogyakarta and 111 students of MAN I Yogyakarta. The students of SMUN 9 consisted of 42 female students and 61 male students, while the students of MAN I consisted of 49 female students and 62 male students. Prosocial Intention Scale was used as data collecting method.*

*This research use t-test for data analysis. Results indicate that there are no significant difference in prosocial intention between SMUN students and MAN students ( $F = 1.116, p > 0.05$ , and the mean of Scale Prosocial Intention Scale of students SMUN is 98.86 and MAN students is 97.73).*

Keywords : intention, prosocial

## 1. INTRODUCTION

Human being as individual and social creature is expected can adapt to his environment by doing social activity in interaction with the others. One of the social behavioral form is prosocial behavior. Prosocial behavior is behavior intended to contribute to the wellbeing of another person (Brigham, 1991). Prosocial behavior means the actions that provide benefit to others but they have no obvious benefits for the person who carries them out (Baron and Byrne, 1994). The progress of teknologi cause the attitude of human being become progressively individualis and social attitude become progressively discolour.

The aspects of prosocial intention behavior are sharing, cooperating, donating, and helping (Sampson, 1976). The sharing means making someone who try to make someone else happy. The cooperation means ability to work with the others. The helping means doing something to help other people. Donating means giving someting to other people. One of the adoscent duty is having socialization with the same gender and the different gender (Hurlock, 1994). One of the way for having socialization is prosocial behavior. Recently prosocial intention of adolescent tends to decrease, for example the adoscent are not responsible when seeing someone that need for helping, and they are less care about the welfare of others.



The individual growth is very influenced by its family environment, its school environmental or its society environment. The family environment, the school environmental or the society environment have a big share in forming of child personality (Tietjen, 1986). The school environment will influence the growth of child personality because the child start to learn, teacher authorities, disciplines, social habit, rules of school and various school demands. These all enrich the child personality in social behavior (Samuel, 1981).

Education system in school represents an especial institution influencing growth and process of the child socialization. Education system is an institution which is consisted by the teachers that teaching many skilled and knowlwdge to the students (Matsumoto, 1996). The education system in school is very importance in assisting process of child socialization with the teachers and the friends. Education system in school teaches the students about cultural values, social values, religion values and every school have the different way to teach the students about norms and values.

The school environmental is vary widely and it depends on the educational system and the educational curriculum. Two types of the education system in Indonesia is religion based school which is represented by Madrasah Aliyah Negeri (MAN) and public school which is represented by Sekolah Menengah Umum Negeri (SMUN). Difference of curriculum between MAN and SMUN can could be from the emphasis to the religion education. MAN students get more religion educations than SMUN students.

The difference curriculum of religion lesson between MAN and SMUN could be seen from the divisions and the lesson-hour of religion lesson and the schedule. The students of SMUN get the religion lesson two hours in a week and the students of MAN get religion lesson seven hours in a week and its is divided into four parts of religion lesson. The four parts are Fiqih (2 hours), Aqidah-Akhlak (1 hour), Qur'an Hadist (2 hours) and Arabic Language (2 hours). Qur'an Hadist is given to deep the students in comprehensive understanding of Qur'an and Hadist Nabi as main sources of Islamic religion teaching. Aqidah Akhlak teaches the students the knowledge and the understanding about beliefs in God and behavior which are fundamental which are base in forming of moslem personality. Fiqih gives the students the knowledge and ability to do the islamic religion in aspect religious practise and muamalah.

Religion represents one of the value system embraced by an individual. Religion influences the beliefes and trusts embraced by individual which one self and influence some one else. Islamic Religion teach people to make socially relationship through various ways such as giving "zakat fitrah" in Idul Fitri, 2,5 % of earnings for zakat, give animal sacrifice on Adha, and give money for the poor people with infaq, shodaqoh and others.

This research aims to investigate the differences of prosocial intention between



Menengah Umum Negeri (SMUN) students and Madrasah Aliyah Negeri (MAN) students. The total subjects of the research were 214 students of Sekolah Menengah Umum Negeri (SMUN 9) and Madrasah Aliyah Negeri (MAN I) Yogyakarta. The subject of the research are 103 students of SMUN 9 Yogyakarta and 111 students of MAN I Yogyakarta. The students of SMUN 9 consisted of 42 female students and 61 male students, while the students of MAN I consisted of 49 female students and 62 male students. Prosocial Intention Scale was used as data collecting method.

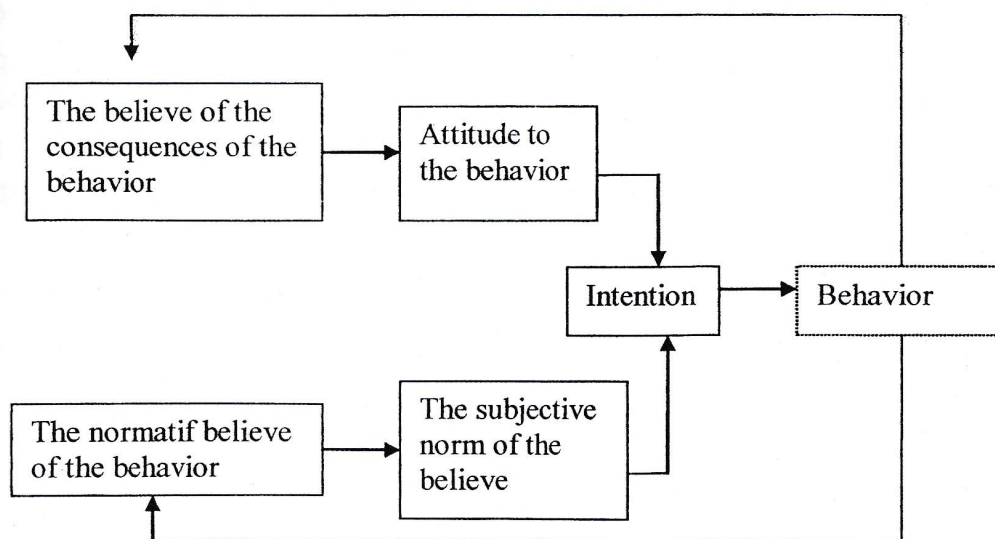
## II. THEORY

### A. Intention

Intention means the specific predisposition toward behavior forming. There are four component of intention (Fishbein and Ajzen, 1975) :

1. Behavior
2. Target, the individual target of the behavior
3. Situation, the place that the behavior is shown and it's relates to how and when the behavior is shown.
4. Time, it's relates to when and how long the behavior is shown

The component of the relation of intention, attitude and behavior as shown as Flowchart 1 (page 97).



Flowchart 1. The component of the relation of intention, attitude and behavior (Fishbein and Ajzen, 1975)



The factors that influences the intention (Ajzen, 1988) are :

1. Personal factor
2. Subjective Norms
3. The External Factors :
  - a. Attitude of the behavior target
  - b. Personality
  - c. Demographi factor
  - d. Situational variabel
  - e. Individual differences

The factors that influences the actualization of intention (Azjen, 1988) are :

1. Internal factor
  - a. Information, skills and ability
  - b. Emotion and compulsion
2. External factor
  - a. Opportunity
  - b. Dependency with others

## **B. The Definitions of Prosocial Behavior**

Prosocial behavior is behavior intended to contribute to the wellbeing of another person (Brigham, 1991). We live in a society whose values require people to help and cooperate with others. Parents helps children through the process of socialization and, on a broader level, we have a series of formal laws and less formal norms that define acceptable and unacceptable behavior among members of society. Concepts such as altruism, charity, friendship, cooperation, helping, rescuing, bystander intervention, sacrificing and sharing all involve prosocial behavior. Altruism is selfless behavior that has the goal of increasing the recipient's welfare. Helping behavior is behavior designed to help another individual, regardless of the reason (Brigham, 1991).

Prosocial behavior means the actions that provide benefit to others but they have obvious benefits for the person who carries them out (Baron and Byrne, 1994). A similar term, altruistic behavior refers to acts that suggest an unselfish concern for the welfare of others (Baron and Byrne, 1994). Sometimes prosocial and altruistic behaviors even involve risk for the one who helps. Still other labels, such as helping behavior and charitable behavior, are also used to describe the "good" things that some people do to provide needs and support to other people (Baron and Byrne, 1994).

Prosocial behavior is the opposite of antisocial behavior. Antisocial behavior is behavior that is not condoned by society, such as aggression, murder and violence. There are



and portrayals of antisocial behavior than prosocial behavior has received much more research interest than has prosocial behavior (Baron and Byrne, 1991).

### **Definition of Intention Prosocial**

Prosocial intention is specific predisposition toward behavior intended to contribute to the wellbeing of another person and provide benefit to others but they have no obvious benefits for the person who carries them out.

### **The Aspects of Intention Prosocial**

The aspects of intention prosocial behavior are sharing, cooperation, donating, and helping (Sampson, 1976). The sharing means making someone who try to make someone else happy. The cooperation means ability to work with the others. The helping means doing something to help other people. Donating means giving something to other people. The Sampson's theory of the aspects of prosocial behavior will use to make the instrument, "*Behavior Prosocial Intention Scale*".

### **The Factors That Influence Intention Prosocial**

There are many factors that influence prosocial behavior. The factors that influence intention prosocial are (Brigham, 1991):

1. The number of bystander
2. Ambiguity of the situation
3. Competence of the bystander
4. Norm of reciprocity
5. Empathy
6. The impact of race
7. Mood

Baron and Byrne (1994) says that the factors that influence prosocial behavior are:

1. Diffusion of responsibility

The presence of multiple bystander at the scene of an emergency, resulting in the responsibility for taking action being shared among all members of the group. As the result of diffusion of responsibility, each individual feels less responsible and is less likely to act than if he or she were alone (Baron and Byrne, 1994).

2. Locus of control

There are two kinds of locus of control, internal locus of control and external locus of control. Someone who have internal locus of control behave in such a way as to maximize good outcomes and minimize bad ones, in other words, that you are not a helpless pawn at the mercy of luck, fate and others uncontrolled forces (Baron and Byrne, 1994).



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3. The feeling of egocentric

Egocentric is the tendency to be primarily concerned with oneself and to hold individualistic and competitive values. People who are primarily concerned with themselves are often found to be high in competitiveness and less willing to help others (Baron and Byrne, 1994).

4. Empathy component of self control

Empathy is the tendency to respond to another person's emotional state with a vicarious emotional reaction that resembles what the other person is experiencing. For example, a person who observes someone in distress may also feel distress (Baron and Byrne, 1994).

5. Social responsibility

Social responsibility is social norm to the effect that each of us has a responsibility to do our best to help others, taking care of those in need. Individuals who administered first aid after a traffic accident felt more socially responsible (were interested in public matters and involved in the community, felt a sense of duty). Individuals who failed to administer first aid after a traffic accident felt less socially responsible (Baron and Byrne, 1994).

6. Belief in a just world

Individuals who administered first aid after a traffic accident believe more strongly in a just world. Individuals who failed to administer first aid after a traffic accident believe less strongly in a just world (Baron and Byrne, 1994).

7. Emotions

It might seem obvious that being in a good mood would make an individual more likely to provide help to someone in need and that a bad mood would interfere with altruistic behavior. Research indicates, however, that the effects of mood on helping are somewhat more complicated than that. Other variables must be taken into account before we can predict how mood operates in specific situations (Salovey, Mayer and Rosenhan in Baron and Byrne, 1994).

8. The presence of others

The presence of fellow bystanders who fail to respond in an emergency inhibits helpfulness as we have seen. The presence of a helpful bystander provides a role model and encourages helpfulness. People are much more likely to give money if they observe others to do so (Baron and Byrne, 1994).

## **F. The Differences of Curriculum Programme for SMUN and MAN**

Table 1 and Table 2 show the curriculum program for SMUN and MAN.



Table 1. Curriculum Program for SMUN Students

Number	Subject	Hours in Week
1	Pancasila	2
2	Religion Education	2
3	Indonesian Language	5
4	History	2
5	English	4
6	Sport	2
7	Mathematic	6
8	Physical Science	
	a. Physics	5
	b. Biology	4
	c. Chemistry	3
9	Social science	
	a. Economic	3
	b. Sociology	2
	c. Geography	2
10	Art	-
	<b>Total Hours</b>	<b>42</b>

Tabel 2. Curriculum Program for MAN Students

Number	Subject	Hours in Week
1	Pancasila	2
2	Religion Education	
	a. Qur'an Hadist	2
	b. Fiqih	2
	c. Aqidah Akhlak	1
3	Indonesian Language	5
4	History	2
5	English	4
6	Sport	2
7	Mathematic	6
8	Physical Science	
	a. Physics	5
	b. Biology	4
	c. Chemistry	3
9	Social science	
	a. Economic	3
	b. Sociology	2
	c. Geography	2
10	Art	-
11	Arabic Language	2
	<b>Total Hours</b>	<b>45</b>



The difference curriculum of religion lesson between MAN and SMUN could be seen from the divisions and the lesson-hour of religion lesson and the schedule. The students of SMUN get the religion lesson two hours in a week and the students of MAN get the religion lesson seven hours in a week and it is divided into four parts of religion lesson. The four parts are Fiqih (2 hours), Aqidah-Akhlak (1 hour), Qur'an Hadist (2 hours) and Arabic Language (2 hours). Qur'an Hadist is given to deepen the students in comprehensively understanding Qur'an and Hadist Nabi as main sources of Islamic religion teaching. Aqidah Akhlak gives the students the knowledge and the understanding about beliefs in God and behavior which are fundamental which are base in forming of muslim personality. Fiqih gives the students the knowledge and ability to do the Islamic religion in aspect religious practise and muamalah.

### III. THE METHOD OF ANALYSIS

The total subjects of the research were 214 students of Sekolah Menengah Pertama Negeri (SMUN 9) and Madrasah Aliyah Negeri (MAN I) Yogyakarta. The subjects of the research are 103 students of SMUN 9 Yogyakarta and 111 students of MAN I Yogyakarta. The students of SMUN 9 consisted of 42 female students and 61 male students, while the students of MAN I consisted of 49 female students and 62 male students. Prosocial Intention Scale was used as data collecting method.

Method of data collecting used in this research is Scale of Intensi Prosocial Intention by pursuant to theory told by Sampson (1976). According to Sampson (1976) there are some behavior which is included in behavior prosocial and can be grouped into four, that is helping, sharing, cooperation and donating.

Reliability test uses Alpha Cronbach Technique and shows that the reliability of the Prosocial Scale (rtt) is 0.9161. Validity test uses product moment technique and the whole correlation, shows that the valid item have  $r_{pq} = 0.2594$  -  $r_{pq} = 0.2594$ .

Test the normality of swampy forest of variable of intensi prososial of MAN I and SMUN show the normal swampy forest, because  $K-S-Z = 1.055$  and  $p > 0.05$  and the swampy forest of variable of intensi prososial of SMUN student also, because  $K-S-Z = 1.055$  and  $p > 0.05$ .

This research use t-test for data analysis. Result of hypothesis test indicates the average of score of intensi prososial for the student of SMUN = 98.86, and for the student of MAN = 97.73 by  $F = 1.116$  and  $p > 0.05$  so that hypothesis raised to test means there is no difference of prosocial intention between SMUN students and MAN students.



## RESULTS AND DISCUSSION

The results show that the hypothesis is refused. It means that there is no significant difference in prosocial intention between SMUN students and MAN students ( $F = 1.116$  and  $p > 0.05$ ). The research done by Green and Schneider in 1974 (in Durkin, 1995) indicated that the prosocial behaviors of teenagers tend to increase. It was seen in the high average score of prosocial intention score they got, i.e. 98.31, with the theoretical average 78.0.

The strongest social influence on teenagers is coming from their friends than their family, as a result of having times with their friends longer than their family. The member of peers is conforming another behavior.

Teenagers enthusiasm is helping the others and conducts a social activity to relieve the others, because teenagers hope for being accepted by their social environment. The social environment has norms which must be obeyed so that someone can be accepted as the society member. One of the social norms is helping others or conducting the other kind of prosocial behavior.

There are many factors influencing in forming prosocial behavior. One of them is personality. Religion education is a part of value systems. Thus it would influence the prosocial behavior. Religion teaches social values, and someone who gets more religion lessons has possibility to internalize more social values to realize prosocial behaviors.

The behavior is a realized intention in form of real action. Someone having strong intention to help will realize its intention into real action. Prosocial intention will be realized in the form of behavior prosocial. There are some factors influencing intention (Fishbein and Ajzen, 1975). The one of them is subjective norm and social influence on individual.

One of the subjective norms influencing forming of intention is religion norm. Someone who getting more religion lesson, hence will have knowledge of religion. If religion norm have been internalized into someone, an individual will try to execute the religion norm in everyday behavior.

Religion education given in school is not such a single factor that influencing prosocial behavior. Mutual assistance is recognized by all student of SMUN and MAN in everyday life as norm. Principle of mutual assistance could be realized in prosocial behavior, because by helping others someone tries to make less burdensome others as *he/she can*.

In addition getting religion lessons formally in the school, the SMUN students get religion norm from their informal activities. The students also get religion values and norms from their family. One of the teenager duty is having social interaction with other people in the environment, so that SMUN students is also do so many social activity in society, for example



in the mosque, *pesantren*, *tadarus Al Qur'an*, *tafsir Al Qur'an* and *sholat tarawih*. The activities can improve the understanding of religion.

The SMUN students do not show differences with the MAN students in the prosocial behavior, although The SMUN students get religion lessons less than the MAN students. This is due to the SMUN students have possibility to get religion lessons informally from their social interaction in their society. At the same time the teenager prosocial behavior could increase by motivation of their friends and conformity among the member of peers. If the member of peers shows prosocial behavior, it can increase the other member of peer to do the same.

Religion teaching about helping others, *silaturahmi* (visiting others), charity to poor people as *zakat*, *shodaqoh* and *infak*, cooperation with others, tolerance, and other prosocial behavior also are given in religious school activities so that they will add the understanding of student about helping behavior, especially prosocial behavior. These activities enable student to apply the religion values in real life.

Glock and Stark (in Robinson and Shaver, 1975) showed that in a religious life there are some natural phases to be passed. These are religious belief, religious practice, religious feeling, religious knowledge and religious effect. Religious belief is the level of someone's confidence to truth of its religion teaching. Religious practice is the level of someone's compliance in doing religious activity ritual. Religious feeling is the level of someone's feeling experience of his religion experience and feeling. Religious knowledge is the level of someone's knowledge to fundamental teaching of his religion. Religious effect is the level that someone's behavior motivated by his religion teaching.

Prosocial behavior is included in religious effect, because it representing someone's action to its religion teaching in real life. Individual who at the religious effect phase will apply the religious values and it is reflected in prosocial behaviour. Individual who at the religious knowledge phase does not much apply the religious values in their life, although he has high social intention.

It can be concluded that the prosocial intentions do not only influenced by religion education, but there are other variables which possibly influence prosocial intentions. For example: the number of bystander, ambiguity of the situation, competence of the bystander, norm of reciprocity, empathy, the impact of race, mood, emotion, the presence of religious belief in a just world, social responsibility, empathy component of self control, the level of egocentric, locus of control and diffusion of responsibility.



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